R 2005

A 491. c. 13 5

A Summary Account OF THE LIFE

Of the truly Pious and Reverend

Dr. *Anth. Horneck,*

Minister of the

SAVOY.

In a Letter to a Friend.

To which is also Added a Catalogue of his Works.

LONDON,
Printed, and are to be Sold by *E. Whitlock* in *Stationers-Court*, near *Ludgate*, 1697.

A

Summary Account

OF THE

LIFE

Of the truly Pious and Reverend

Dr. Anth. Horneck,

Minister of the

SAVOY.

In a Letter to a Friend.

To which is also Added a Catalogue of his Works.

LONDON,

Printed, and are to be Sold by E. Whitlock in Stationers-Court, near Lugate, 1699.

THE

PREFACE

TO THE

READER.

Kind Reader,

CUSTOM has obtain'd that we ſhould ſay ſomething to thee, before we enter upon the Subject of the Book; and the Subject indeed, of the following Piece, makes this Cuſtom more Rea-

ſonable and Neceſſary in this particular, than is generally in others; for I would prepare thee to peruſe this Sumary Account *of Dr. Horneck's* Life, *with ſuch a Spirit as may render the Reading it Beneficial to thy Soul, that thou mayſt reap a Spiritual Harveſt from my Labour, and improve the divineneſs of thy moſt Holy and Sacred Religion, by as Holy and Evangelical a Life, for that it is* to ſhew thy Faith by thy Works.

Example has been pleaded for, and aſſerted to be of

greater Force than Precept; Men will have it, that Example makes a more lively and lasting Impression on the Mind, and draws the Attention more than Precept. I therefore present thee with an Example, which if thou followest, will gain thee Eternal Happiness hereafter, as well as Peace of Mind, and a good Conscience here. Be ye Imitators of me as I am of Christ, *says the great Apostle of the* Gentiles, *for that is the great Rule of our Practice as well as Belief. 'Tis easie for the Hypocrite to put on the Sheeps*

Sheeps Cloathing of a Pretence to the true Faith, *but by his* Lifes *differing from the Apoſtles of the* Lord *Chriſt, he diſcovers the Wolf conceal'd; he can't afford to live well, and drive on the* Evil Practices *of* Sathan. *'Tis too* Expenſive *to him to profeſs a good* Faith, *and live a good* Life; *and you ſhall generally find him a* Devourer of Widows Houſes, *and the Eſtates of the* Fatherleſs, *an Oppreſſor of the* Poor, *a Detractor, and Evil Cenſurer of his innocent* Neighbour, *that makes a Conſcience of his* Deeds.

And

And to this sort of outward Christians, I doubt not but the proposing so good an Example of our present Times, will be very offensive, as too lively a Reproach to him for the Evil Practices of all his Days.

But he is a Person, that if he durst, would also find fault, and disallow those Holy Examples propos'd to us in the most Sacred Scriptures; and it provokes his Spleen to think, that the Lord should still raise up fresh Proofs of good Men against him. Of these, the Reader ought to beware, not to take notice what they shall say, or

insinuate against so good an Undertaking, for they speak from a Principle of Darkness, and the Light is not in them.

There are another sort of Men, who want not Wit, but who are far from that Divine Light, which came into the World to enlighten Mankind; who will deny all the Doctrines of the Gospel from the Evil Lives and Practices of some of the Clergy; however unreasonable this Proceeding may be, 'tis yet a very common Topick, and serves those who have no better to produce. To these there-

fore I expect this Undertaking ſhould be very unwelcome; 'tis natural to expect they ſhould diſlike a living dilemma againſt their darling Argument. How can I expect they ſhould applaud a thing that gives them a known Example of a Clergy Man of the Church of England, *whoſe Life and Actions ſo exactly ſquare to the holy Doctrine he Preached; and I am perſuaded, that if the Lives of all the Good and Pious Clergy were commnnicated to the World, by good Hands, this common place of Reproach would ſoon be taken away.*

But that is a Point I ſubmit to the Higher Powers, and ſhall only content my ſelf with having ſhew'd the Honeſty of my Intentions, in making Publick the following Sheets; and I ſhall leave the Performance without any Defence. I deſign'd no florid Encomium, that ſhould ſhew more of the Orator than the Hiſtorian; I contented my ſelf with a ſhort illuſtration of the Matter of Fact that came to my Hands, and from the Truth of which, I have not ſwerv'd; and I am confident, my Information has not been Erroneous in any material Point.

If

If the Undertaking please thee, Reader; if the Pious Example touch thy Soul; if it improve thy Life; if it raise in thee a Godly Emulation of treading the same Paths, of out-vying him in the Holy Race of Salvation, I have my End, that is, thy good. We are none of us Born meerly for our selves; we ought, sometimes, to transport our selves from the too prevailing Prejudices of Self-Love, desert our private Ease, and forsake our Temporal and particular Advantages in some measure, for the good of our Neighbour,

bour, or how can we prove our ſelves Obedient to the Command of the New Law, Love thy Neighbour as thy Self; *which the Bleſſed Jeſus makes as a Proof of our Love to God, the Supream Command of all Laws, by that of* our Neighbour; how can you love God whom you never ſaw, if you Love not your Neighbour whom you ſee daily and Converſe with. *This has made me give my ſelf the trouble of preſenting thee with the following ſhort Treatiſe, which*

to the Reader.

I again commend to thy ſe-rious Peruſal, that thou mayeſt not looſe thy time, and with the Fooliſh Vir-gins, have thy Oil to get, when the Spouſe cometh; *for which Day,* the Lord prepare thee. *Amen.*

A

Summary Account

OF THE

LIFE

Of the truly Pious and Reverend

Dr. *Anth. Horneck*,

Minister of the

SAVOY.

Dear Friend,

THE Task you impose, is so agreeable to me, that the difficulty of the Performance, is not able

to deter me from obeying you, in giving you the beſt Account I could get of the Life and Actions of that Bleſſed Labourer in the Vine-yard of the Lord, Dr. *Horneck*; which, how imperfect ſoever it may be, will yet give you ſuch an Idea of this great Man, that, with me, you will Confeſs, that the Church Militant has had no inconſiderable Loſs in his Death, in a time when his indefatigable Pains, and his Exemplary Life, were ſo neceſſary to put a ſtop to the Raging Vices of the Age, Lewdneſs, Prophaneneſs and Irreligion; for with the Armour of Innocence, and the Apoſtolick Authority of his Character, and the animating Weapons of the Goſ-

without Respect to any by Ends, oppose the most powerful Wickedness, attack Satan in his most secure and rever'd fastnesses, the Rich and the Powerful; in those whose Anger might have Ruin'd his Worldly Interest; but had learnt, that it was impossible to *serve two Masters*, and that God and Mammon were incompatible; that he was rather to be fear'd that could *Kill both Body and Soul*, than those who could only Incommode the Superfluity of the former.

But the pleasing Consideration of the Virtues of this good Man in general, have diverted me from proceeding to that particular of them, which you have so earnestly desired of me.

I have not been able to find any very exact Account as to the particular Place of his Birth, only that *Germany* was the Country that gave him to the World. His Parents, as his Education Convinces, were of no mean Extract or Ability, since he was bred at the Feet of *Gamaliel*, and like St. *Paul*, instructed in the severest Laws that opposed the true Light of the Gospel. He was bred a *Papist*, and having an early Zeal for Religion, and the Love of God, he set himself apart in the best way, to his Knowledge, to attain a perfection in them; for he dedicated himself to the Church, and from his first Studies, applyed himself to gain such qualifications as were repre-

ſented Neceſſary for the more exact diſcharge of that Duty he had reſolved to take upon him.

His Applications to Study, and his Piety, made him enter into Orders, with the Univerſal Applauſe of the Society, as one on whom they look'd as a future Pillar, and Ornament. But the Lord, who had pre-ordain'd him from all Eternity, for a Veſſel of Honour, a Steward of his five Talents, a Labourer in his own Vine-yard, had regard to the ſincerity of his Intentions, and the purity of his Manners, and through that *Egyptian* Darkneſs of the manifold Errors of the Church of *Rome*, darted a Beam of his Divine Light, of his vivificating Glo-

ry on his Soul, and rais'd it from the Death of Superſtition and Idolatry, to the uncorrupted, and unmixt Doctrines of the Goſpel.

He was a Man of too nice a Judgment, and too Pious a Principle, to be long blinded by the ſpecious Arguments of the Subtle Sophiſters of that Religion, or agree with the Impious Maxims of the Jeſuits. His Judgment could not ſubmit to the Abſurdities of their Religion, nor his Piety to their irreligious Practices. And a Soul ſo diſpos'd to Righteouſneſs and Godlineſs, could not long be deſtitute of the aſſiſting Grace of God to effect that happy Work, which his Grace had firſt inſpired a deſire of.

I have been told, that the firſt

firſt thing that ſhock'd him in that Religion, was their Uncharitableneſs in excluding all from the Mercy of God, but thoſe of their own Church. This indeed was a Pious and a Tender Motive, but I attribute it rather to the Relation it has to his Pity, than Judgment; and therefore I leave it to you, as a matter of Report, which adds I'm ſure to the Character of his Goodneſs.

What St. *Paul* ſaid to the People of *Jeruſalem*, he might ſay to the Perſecuting Papiſts, who never forgive any that forſake their Erroneous Opinions. *I am verily a Man which am a Jew, born at* Tarſus, *a City in* Cilicia, *yet brought up in this City at the Feet of* Gamaliel, *and taught according to the*

perfect manner of the Law of the Fathers, and was Zealous towards God, as ye all are this day, &c. Thus might he have said, *Men and Brethren, I am verily a Christian, Born omong you, and bred at your own Schools, initiated in your own Doctrine, and Taught according to the Perfect manner of the Law of your Fathers, and was Zealous towards God, in the manner you now are; but it has pleased the Almighty, Father of all Mercies, and the Enlightner of all Hearts, to shew me* Our Lord Jesus Christ, *in a more Pure and Evangelical way, than you Worship him in; a way not compounded with the Devices of Men, and the Superstitions of Paganism. O ye Men and Brethren, hearken ye also to his Voice, and be Converted from*

from your Evil Ways, and live.

But there are other Motives that hinder theſe Exhortations from ſucceeding; And Intereſt is too prevailing an Argument to permit the greateſt part of the Teachers of that Church, fairly to debate our Differences, and ſo contribute to a happy Union of the Chriſtian Commonwealth, into one Happy Body, had all Divines that Meekneſs of Temper; that Contempt of the Goods of this Life, and the fading Glories of this World, which Dr. *Horneck*, through the Courſe of his Mortality, ſhew'd in all his Actions, all prejudices had long ſince been laid aſide, and the Lord had been ſerv'd with one Heart, and one

one Voice, thro' all the Tribes of *Iſrael.*

But to return from this digreſſion, I am of Opinion, that it will not be of any Conſequence to our preſent Enquiry, to meddle with thoſe things, which happened to him in a private ſtate of Life, before we find him in the publick Station of a Preacher of the Word of God, in the Church of *England.* For there it was that this great Light ſhin'd out, and furniſhed us with an Example for all good Chriſtians to imitate, and a Pattern for moſt of our Clergy to have in view: His Virtues will be a Comfort, and ſtrengthening to theirs, and an Awe to their Failings; in him they will find a Soul fill'd with the Humili-

ty

ty of the Goſpel, and void of all that ſordid Intereſt, and Ambition, which a Clergy-Man, a Succeſſor of the Apoſtles, a Teacher of the Doctrines of Peace, ſhould flye.

In him they will find Learning, and a dreſs in Preaching, as well as aſſiduity; a perfect Zeal for the good of his Pariſhoners, a Fatherly Care and Love of their Souls. His Converſation was Pious and Friendly; his Temper affable and good; his Exhortations efficatious and frequent; his manner of Speaking and Writing plain and inſtructive.

His Works ſhew what a true Senſe he had of the Chriſtian Religion; he plac'd it not in a careleſs Cuſtomary Belief of the

the Doctrinal part, or an immunity from some few notorious Sins, as Cursing, and Enmity, Praying without a good Life, or in a vain Morality, without a firm and Orthodox Belief, and fervent Prayer. He has himself defin'd a true Christianity in telling us, That it *imports a Change of Nature, Disposition, and acting contrary to the Humours, Passions, Manners, Customs, and Deportment of the World.* How just this is, any Man may easily discover, by considering, that acting contrary to the Deportment and way of the World, is to live according to the Gospel; that is, Pure, Innocent and Godly Lives. To *Love God above all things, and our Neighbour as our selves.* For this the World never

never does, each Man purſues his Worldly Intereſt, tho' to the ruin of his Neighbour, and the breach of all the Commandments of the Lord, and how can he that breaks his Commandments Love him, *If you Love me keep my Commandments.*

This is enough to juſtifie this Doctrine, this definition of the temper of Chriſtianity; it was this temper, this Chriſtianity he for ſo many Years endeavoured to inſtill into his Pariſhoners, for the Salvation of the Souls commited to his Charge; 'twas the deſire of his Heart, the Deſign of his Prayers, the Ardent wiſh of his Soul. When they have ſlept on their Beds of Down, enjoy'd their Quiet and Eaſe; nay, and thoſe very

very Vices that obſtructed it, he has wak'd to Pray for it, has Sight, and Groaned, and Argu'd with God for it, like *Moſes* in the day of Battle for the Children of *Iſrael*. This was the end and aim of all his Study, his Pains and continual Labour; for this it was, that he neglected not the Duty of his Reproofs, tho' it ſhould provoke their Anger, and for this he was pleaſed, when his good Exhortations had engaged their Love.

He has more than once aſſerted, that as no greater Civility, Favour, and Service cou'd be done to him by his Pariſhoners, than a Practice of his Goſpel Counſels for the Salvation of their Souls: So the greateſt grief he was capable of, was to find

find, that after ſo many Years that he had lived among 'em, he had not been able by all his Induſtry, by all his Prayers, by all his Preaching, by all his Admonitions and Exhortations, to wean, to win off too many from the falſe witcheries of the deluding Vices of the Town. 'From inordi-'nate deſires, and exorbitant 'Vices, as Drunkenneſs, Swear-'ing, Lying, Cheating, Diſ-'ſembling, Malice, Wrath, 'Hatred, Paſſion, Careleſſneſs, 'and Neglect of the *Lord's Sup-'per*; Quarrelling, fooliſh jeſt-'ing, filthy Talk, Frothineſs, 'Pride, Uncleanneſs, *&c.* I have given it you in his own Words, to give you the more lively Image of the Love, and Zeal he had to his Pariſhoners,

as

as a farther Proof, of which I ſhall give you an Account, that came into my Hands but Yeſterday.

The Fame of his Preaching, the Zeal he expreſſed for the good of Souls, and the Practice of his Life, the moſt prevailing of all Arguments, had ſpread it ſelf over all this City ſoon after his being known here, and this being conſidered by the Godly, Sober, and Religious People of ſeveral Pariſhes, they made it their endeavours, each, to get him from his preſent Cure to theirs, particularly that of *Chriſt-Church*; tho' their Application was earneſt, their Deſires Importunate, and their Wiſhes often put into preſſing Requeſts, yet this good Man cou'd never

be

Vine-yard he had begun to Labour in; no Profit, no Advantage, no Conſideration cou'd move him to be leſs fond of their Souls he had undertaken to Conduct, to ſhew the ways to Eternal Life; not the barrenneſs of the Soil, the ſtubborneſs of too many of his Hearers, cou'd abate his Fatherly Love; which in imitation of his Divine Maſter, he cou'd have laid down this Mortal Life for them; and to his unwearied Zeal in doing good for Souls, he ow'd the Diſtempers that Diſſolv'd the Mortal frame of Fleſh and Blood, as we ſhall ſee hereafter.

There is no Man of any juſtice can doubt, but that a Perſon of his humour and confeſt

the formoſt dignities of the Church, if Worldly Intereſt, and what they call Preferment had been the leaſt of his care; nay, had he not avoided it with the utmoſt averſion.

Yet in this he choſe better, in my Opinion, than thoſe Antient Fathers, mention'd by St. *Auguſtin*, who, to avoid the dangerous Rocks and Quick-ſands of Humane Grandure, fled to Deſarts, and unfrequented Places, and led an uſeleſs Life to the reſt of Mankind. He conſider'd that no Man was Born for himſelf; and that as the Fight muſt be greater to the Crown of Glory, muſt be greater for Encountring the Temptation, than flying it; that the

Teaching the Blind and Ignorant of Heavenly things, the Way and Knowledge of Eternal Life, was a nearer imitation of his Lord and Maſter's Life and Actions, that was ſpent for the Good and Salvation of Mankind, than the ſpleenatick Retirement to an inactive Prayer and ſelfiſh Devotion.

This is enough to let you ſee what a Publick and Apoſtolick Spirit Reigned in him. He viſited the Sick, without regard to their Poverty or Riches; he knew, with God, there was no Reſpect of Perſons; with thoſe he pray'd, as well as theſe, their Souls being equally his Care, at the time when they were in their paſſage from this momentary Life into dread-

ful Eternity; he endeavour'd to make those last Minutes of Mortality as beneficial to their Souls Health, as the Ardency of his Prayers, and the Force of his Exhortations cou'd effect; knowing, that then the great and busie Devourer *Satan*, was most busie, most vigilant, and most earnest to finish the Damnable Design he had driven on of the Eternal Ruin of the poor departing Soul of the dying Penitent.

Nor was the Souls, the Spiritual Advantage of his Parishoners, his only, tho' his chief Care; the Poor experienc'd the Bowels of his Compassion, by the Intrest he made for their Relief, and the means he us'd to make them capable of using an Honest Industry to maintain their Family. The

The Blind, the Lame, the Bed-rid he freed from their Trouble, tho' not from their Diſtempers; as he fed their Souls with this Divine Food of the Word of God, ſo he promoted the feeding their Bodies with a Food proper for them; by both which, he eas'd the Grief of their unhappy Circumſtances, and made them bear, with a Chriſtian patience, thoſe Afflictions the Lord has permitted to fall upon them for their Tranſgreſſions, and made 'em ſay with a Father of the Church, *hic ure, hic ſeca*, &c. Here, burn me, here cut me, here pain me, *modo in æternum parcas*, provided thy Almighty Goodneſs ſpare but our Souls from Eternal Woe.

But it were not the Poor, nor the Lame, the Sick nor the Dying, that were only his Care, his Paternal Affection extended to the Dead, miſtake me not, I mean the dead in Grace, habitual Sinners, that were grown familiar with Vice, and thought it an Ornament to their Parts, and a proof of their Senſe, and the Tenure by which they held their pretences to Wit. Theſe were the more miſerable, by not knowing their Diſtemper; by not believing they were ill, by fancying their Souls in perfect Health: Theſe were the Men, as in the moſt deſperate Condition, ſo the trueſt Objects of his Spiritual Charity; who were to be done good to even againſt their Wills.

The Neceſſities of the Body will

nay, it may be in a few Hours, have a happy End; but these miserable wants of the Soul, were what could only be got in this Life, this uncertain, this indurable Minute of flying Time, or Eternity of Misery to follow. He was sensible that the Lord had deny'd none a sufficient share of Grace, *to work out his Salvation*, but, if like the Adder, *he stops his Ear to the Voice of the Divine Charmer*; if he will not hear the *Call of the Spouse*, but stay 'till the *Door be shut*, an Eternal Woe is to follow; which to prevent, he made his particular application to such as were reputed Libertines in Opinion, as well as Life: These, by Mildness as well as Reason, he would endeavour

and dangerous Errours they had entertain'd through Inadvertency, for want of conſidering, or ſome other defect they ought to have ſtrove againſt. He would lay before them the dangerous Conſequence of theſe Opinions; how little it would avail them at the Tribunal of their juſt Judge; to plead complaiſance with Company, Youthful heedleſsneſs, *&c.* Since every Man is born to mind, chiefly, the ſalvation of his Soul; that *unum neceſſarium*, that one thing neceſſary in *Mary*, and that the many Affairs of the World, and the Body which buſied *Martha*, are only things of leſſer conſequence, and as ſuch to be looked upon by all conſidering Perſons. That it behov'd

and consider a point of that importance.

To repeat all the Arguments he used to convince these despicable Men, would swell to a Volume much larger than I intend this to you; I shall therefore only add, That they were often of that Force, that he has snatch'd the poor Soul from the Jaws of Perdition, to a true sense of Heaven, and the Mercies of our Lord Jesus Christ.

But not only these desperate Sinners were the Objects of his Pastoral Zeal; he was for bringing the best of his Parishoners to a higher state of Christian Perfection, to more pure and Primitive Lives than they practiced. He had always in view, the Innocence and simplicity of

the

the first Professors of our most Holy Religion, and burn with an ardent desire of bringing our Practice to their Standard, as his Predecessors had brought our Doctrine; without which, he was not satisfied with the Toil of his Harvest; without which, he fear'd he had not enough improv'd the Talents committed to him by his divine Master; nor was he without an happy effect of his Endeavours, in many particulars of his Congregation.

And in order to make the Way easier for his Successors, and to see the happy Sight he so earnestly long'd for; he took all imaginable Care in instructing the Children, in Catechising, *&c.* to form their young Minds to a Habit of Vertue; to breed

breed in them a Love of the Chriſtian Purity and Innocence; to make 'em perfect in the Knowledge, as well as Practice of the admirable and Divine Precepts of our Heavenly Law-giver; to give them an early Reliſh of the Food of Grace, and betimes, a taſte of things Eternal. To root up all the Weeds that the Induſtry of the Old Serpent had ſcatter'd ſo ſoon in their Souls, by the evil Example of their Elders.

Example is of dangerous Conſequence, as having generally more Force than Precept, with the Weak eſpecially, as thoſe of little Judgment, and this it is, that makes the moſt ſenſible Impreſſion in Children, who are not ſo much mov'd by Doctrine as Example, as being not

ſo

so good Judges, to distinguish betwixt the present Evil and the future, the apparent Good and the real; to win them therefore from the Charms of ill Example, was not a little of his pains employ'd; he knew that *of these are the Kingdom of Heaven*; and made it his Endeavours to keep them to that Primitive Innocence which had gain'd them that similitude.

There was no greater proof of his Care in this particular, than in the raging time of Popery, when, in the Heart of his Parish, the Nursery of Jesuitisme was set up by the prevailing Power; nay, when that Trap, for these little ones, was set up of gratuitous Schooling, he endeavour'd to convince the Parents (who out of a Principle

of

trifling Sum, as was uſually paid for the ſubſiſtance of their Proteſtant Maſters, to ſend their Children to thoſe cunning Moles) that it was not out of a principle of Charity, or the good of others, that made them lay that ſpecious Bait, to draw thoſe young Creatures to a reſpect for them, by the Authority of teaching them; for they knew very well, that when the Minds of Youth had receiv'd an agreeable, or friendly apprehenſion of their Manners, and Perſons, they would the more eaſily hereafter be ſeduc'd to a better compliance to their Inſinuations of Doctrine; that when ſome Years had us'd their Pupils to a reſpect and Love for them as their Maſters in the Sci-

ences

ter to wheedle the Credulous part of them, to liſten at leaſt to their Sophiſtry, if not be impos'd upon by it. Here he exerted his Zeal for Truth; and ſtruggl'd with Hell in its moſt dreadful Form, for the Souls of theſe little ones committed to his Charge.

We have ſeen him in his publick Capacities; we have ſeen him in all the Offices of his Function; let us now take a ſhort view of him in the private Man, as a Husband; as a Father; as a Maſter; as a Friend.

The World, that is Witneſs to his publick Virtues, cannot but think his private ones anſwerable, and that he who could ſo well direct others in their Duty, was neither ignorant

no, his Life was all of a piece, Virtue the aim of his Actions, as well as Words. He was not acquainted with that Pharaſaical Hypocroſy that only minded the Appearance; that *made clean the out ſide of the Cup, without regard to the inſide*, all was White, all ſincere. He was a Loving Juſt Husband, a Pious careful Father, an indulgent Maſter, a uſeful Neighbour, and a ſure Friend. He knew the Duties of a Husband, and perform'd 'em in a juſt proviſion for his Wife and Family, without an Anxious Care that ſhould make it uneaſie; there was Peace and Joy within his Houſe, but it was the joy of the Juſt, not the vain, idle, looſe Joys of the Wicked; nor were

the

the aſſiduity of his Pariſh Duties, and the Hours he ſet apart for Study and private Devotion; any excuſe to the Common Prayers of the Family Morning and Evening, and their daily Inſtructions.

Truth was the Object of his Religion, and Truth he always was a ſevere Patron of; and tho' Children are apt to be taught at firſt little Excuſes and petty Lyes, and look'd upon generally as pretty efforts of an early Wit and apprehenſion, yet he fore-ſeeing that the indulging theſe deprav'd Inclinations in Children, was the ready way to lay open an eaſie paſſage for the *Father of Lyes*, to take poſſeſſion of a Soul ſo unguarded and prepar'd, ſeverely

check'd

check'd and punish'd the very least Transgression of this nature; and indeed watch'd 'em so narrowly, studied their Inclinations, and stifl'd Vice in its first appearance in his; so that besides the good Example, they had the best of Precepts in the best of Instructors, who watch'd both the time, and opportunity of a proper application.

Besides the common Duties of a Master of a Family, he had his times for the grand business of his Profession, his Hours of Study I mean, which were spent in things of a Sublime Nature, and that rendred him more fit for the Duties of his Office. He apply'd himself not to the running over Lew'd and Prophane Authors, that entertain, at best, with a flashy sort of gaety and Wit, without

any tolerable Pleaſure to a pious Godly Man, much leſs an improvement and inſtruction to a Perſon of his Character.

You wou'd not find him peruſing *Lucretius*, *Spinoſa*, *Machiavil*, or *Hobbs*, nor ſporting with *Ovid*, *Virgil*, *Catullus*, *Taſſo*, or *Cowleys Miſtreſs*, or our modern Plays; but conſidering, Judging, weighing the Holy Scriptures, Conſulting their Expoſitors, turning to the Fathers, comparing all with the Context, explaining it Text by Text, and uſing all the pious Endeavours of a Godly and Chriſtian Miniſter, to give his Congregation a true Senſe of the Word of God.

This was a Study worthy a Divine of the Church of *England*; this was a method becoming a Holy Member of that venerable Body

Body of the moſt Learned Clergy in the World; and in this he made ſuch and ſo conſiderable a Progreſs; in this he was ſo bleſſed and favour'd from above, that he fell not into thoſe Errors of Doctrine or Manners, that the more Remiſs often do.

In ſhort, he made this ſort of Study his Delight as well as Buſineſs; it was a Pleaſure to him, inſtead of a Toil; and this made his Sermons always meet with ſo good and general a reception, as is known they did; for he was a hard Student, a ſound Preacher, and a good Liver; Qualifications that can never fail of producing a good effect upon Hearers; for when either the Ignorance or Supidity of the Preacher makes his Sermons languid and incoherent, and his Doctrine uncertain

and wavering; when his Practice does not agree with what he Teaches; the Hearers ſeldom are touch'd with what he ſays, and that time which is devoted to the Service of God, is perverted to an idle hour, that does them little or no good. Did Preachers conſider this, they would have Dr. *Horneck* in their Eye, and Copy after his Original, and to make more Converts from Satan, than their Tropes and Figures will ever be able to compaſs; which only tickle the Ear without touching the Heart.

This having been the Life, this having been the Practice of this good Man, this Faithful Servant of the Lord Chriſt, what cou'd be the End of him but like the Beginning, a Death of the Juſt, precious in the eyes of the Lord.

The

The Practice of his Life, the daly exercise of a perpetual contemplation took away the sting of Death, and made it delightful; he did, with St. *Paul*, *desire to be dissolv'd, to be with Christ*; his Lamp was full of Oil, and he waited with a Holy and resign'd impatience for the coming of the Spouse.

This was the Divine Marriage his Soul sigh'd for; these the Heavenly Nuptials his Heart panted for, like the *Heart after the Fountains of water*, where the well-pleas'd Spouse should Cloath him in the Bridal Garment of a happy Imortality.

He had liv'd to a good Age, tho' not very Old as to the Flesh and Worldly Corruption, yet fully loaden with Good Works, being betwixt Fifty and Three-

ſcore when he changed this Life for a better.

All the time of his Sickneſs he employ'd in preparing for an end of that and his Life, his Pious Diſcourſes edified the Hearers, as well as Sanctified Himſelf; God had been all along the only Object of his Love, and now wholly employ'd all the Faculties of his Soul, that was on the Wing to be with her Maker, with her Redeemer; and like a Bird from out a Cage, flutter'd to get into its Native Air of Heaven, if the Similie may be allow'd.

He had finiſh'd his Courſe, fought a good fight, preſerv'd his Faith, and might well expect with a lively aſſurance, the Reward promiſed to them that perſevere to the End. The Lord is not

not like the World, but is mindful of thoſe that love him, in the laſt Day of Tribulation and Trial, the hour of Death, when Satan makes his laſt efforts to rob poor Man of that Everlaſting Glory, his own Pride has deprived him of the poſſeſſion of.

But the Lord, as with *Job*, never gives the Devil a power over his Beloved, beyond the Grace he gives 'em to oppoſe him; and by that means the more confounds the Pride and Arrogance that ſtill Rules in that Prince of Darkneſs.

But ſuch was the goodneſs of this Servant of Chriſt, that even in his lateſt hours he forgot not the good of others, ſtill putting them in mind of the great importance of the improving tiſh

fleeting Moment of Mortality; *Ex hoc momento pendet Eternitas*; Eternity depends upon this Moment. And the beſt way to improve it, is to repent of paſt Crimes, and commit no new. Like another Prophet *Iſaiah* he ſeem'd ſent to tell us the Bleſſings that the Faithful are to expect; *Becauſe the Lord anointed me to preach good Tidings unto the meek, he hath ſent me to bind up the Broken-hearted, to proclaim Liberty to the Captives, and the opening of the Priſon to them that are bound. To Proclaim the acceptable Year of the Lord, the Day of Vengeance of our God; to comfort all that mourn, to appoint unto them that mourn in* Sion; *to give unto them Beauty for Aſhes, the Oyl of Joy for Mourning, the Garment of Praiſe for the Spirit of Heavineſs;*

Happineſs; and that they might be called Trees of Righteouſneſs, the Planting of the Lord, that he might be Glorified.

This was the expectation he gave the Good and Penitent, with all the Bleſſings of the Old and New Teſtament, the full aim of which was to make ſinful Man forſake his Evil depraved ways, and put on the Robe of Innocence, that they may attend the Lamb at his Throne, and ſing perpetual praiſes to the Holy One of the Lord.

But, as deſpair is very often the cauſe of our Progreſs in evil, ſo on the other hand an Arrogant preſumption makes us negligent of the incumbent Duties that ſhou'd fit us for that Salvation of the Lord which he only gives to the Faith that bears Fruit. For

the Devils themſelves believe and tremble; but their Faith is not to them as Righteouſneſs; 'tis a dead Faith, dead as themſelves, and encreaſes the miſery of their Spiritual Death.

And ſuch is often times the Caſe of Chriſtians, who becauſe they are called to the Faith, and embrace the outward Profeſſion of Chriſtianity, nay perhaps truly believe the Doctrines of the Goſpel; are Orthodox Chriſtians in Points of Belief, yet think that alone enough for their juſtification, and preſume all Actions lawful to 'em; they think Salvation their due, and therefore endeavour not to work it with fear and trembling, as the Apoſtle admoniſhes.

But to theſe he repreſented, all the Doctrines of the Goſpel, the

Threats

threats of the Prophets againſt obſtinate Sinners; the ſame Prophet *Iſaiah* gives us an inſight, that the Lord bore not with his choſen People in the wickedneſs of their hearts. *Draw near hither* (ſays he in the perſon of the Lord) *ye Sons of the Sorcereſs, the Seed of the Adulterer and the Whore, againſt whom do you ſport your ſelves, againſt whom make ye a wide mouth, and draw out the tongue? are you not Children of Tranſgreſſion, a Seed of Falſhood? enflaming your ſelves with Idols under every green Tree; ſlaying the Children in the Vallies under the clifts of the Rocks*, &c. *And I will declare thy Righteouſneſs, and thy works they ſhall not profit thee*, &c. But then againſt the perſevering of Deſpair, the ſame Prophet in the ſame Chapter gives us a Remedy. *For thus ſaith the High and*

and Lofty One that Inhabiteth Eternity, whoſe Name is Holy; I dwell in the High and Holy Place, with him alſo that is of a contrite and humble Spirit; to revive the Spirit of the humble, and to revive the heart of the contrite ones; for I will not contend for ever, neither will I be always wroth; for the iniquity of his Covetouſneſs was I wroth.

The Lord does often call us with all the kindneſs of a loving Father, but if we reſiſt his Call, woe attends us.

To repeat all the good Exhortations he gave, the Prayers he offer'd for his Pariſhioners he was now leaving, wou'd require the Pen of that able Writer. All that cou'd be expected from a Soul truly Pious, a Miniſter truly Zealous, a Neighbour truly Juſt, and

a Chriſtian truly Godly, and in whom there was no guile, was found from him. 'Tis the End that Crowns the Work, the Victory that rewards the Danger, the Succeſs that bleſſes the Toil; he was now come to the End, was now reaching at the Palm, and juſt going to experience the Succeſs; He already felt the Joy of his Reſt, ſaw the Glory of his Palm, and taſted the Sabbath of his Succeſs.

The ſtormy Sea of this World, the boiſterous Winds of the Paſſions, the Rocks and Quickſands cunningly conceal'd under Water by the wiles of Satan, he had paſs'd, oppos'd, and eſcap'd; he had the bleſſed Harbour in view, and was juſt entring the ſecure and calm Port from a dreadful Tempeſt he had left behind him. He pittied the Fate of the Mariners

yet

yet afloat, and rejoyc'd in his own near Delivery. With the ſame calmneſs and temper he beheld Death, that he had the Efforts of Wickedneſs in his Life time, and indeed Death ſeem'd like a Friend rather to be welcom'd than fear'd, rather to be embrac'd than ſhun'd; ſince Truth has ſaid, *Bleſſed are thoſe that die in the Lord*; and therefore we may aſſure our ſelves he is Bleſſed both from his Life, and from his Death; for by the perpetual aſſiduity of his Mind and Body to the incumbent Duties of his Miniſtry, he had contracted ſeveral Diſtempers incident to ſtudious ſedentary Men, and Zealous Preachers; for beſides the Gravel and Stone (as I am inform'd) an Aſtma, or Shortneſs of Breath, was a more immediate Cauſe of his Death.

It

It is the Opinion of an Ancient Chriſtian, that the Glory of the Saints is encreaſed with the good effects of their Works and Writings here, and that St. *Paul*'s Glory will ſtill be advanc'd by the progreſs they produce for Chriſtianity to the End of the World; the many Pious Books this Good Man has writ, wou'd make me ſay the ſame of Dr. *Horneck*, if I were convinc'd of the other. But leaving thoſe abſtruſe Notions to the Primitive *Platoniſts*, and their Succeſſors the Schoolmen, I ſhall conclude, with giving you an account of the Books Written by this Great Man; for in them you will find the moſt lively and trueſt Picture of his Mind; there is the Architype, this is only a faint Copy; there you'll diſcover all the ſincere

cere Piety and holy Zeal of the Doctor for the general Good and Salvation of the Souls of all Mankind; which I have only ſhew'd you in little; but in his Books you'll find it ſo expreſs'd, with ſuch force and vivacity, ſuch energy, that you will never doubt any of my Aſſertions, or think what I have ſaid rather the Flattering ſtroaks of a Panegyrick, than the Truths of an Hiſtorian; and if you knew him as well as his Books, you muſt allow me truly to have given the World in him an exact Draught and Image of a perfect Miniſter of the word of God.

FINIS.

A

A

CATALOGUE

OF THE

WORKS

OF THE

Reverend Dr. *Anthony Horneck*, late Minister of the *Savoy*.

THE First Fruits of Reason, or a Discourse, shewing the necessity of applying our selves betimes to the serious Practice of Religion, in Twelves. *price* 1 *s.*

The Great Law of Conſideration, or a Diſcourſe where the Nature, Uſefulneſs, and abſolute Neceſſity of Conſideration, in order to a truly Serious and Religious Life, is laid open. Sixth Edition, Octavo, *price* 4 *s.*

Happy *Aſcetick*, or, the beſt Exerciſe; together with Prayers ſuitable to each Exerciſe: To which is added, a Letter to a Perſon of Quality, concerning the Holy Lives of the Primitive Chriſtians. The third Edition, Octavo, *price* 4 *s.* 6 *d.*

The *Crucifi'd Jeſus*, or, a full Account of the Nature, End, Deſign, and Benefits of the Sacrament of the Lord's Supper; with neceſſary Directions, Prayers and Meditations to be uſed by perſons before they come to the Holy Communion. Octavo, the third Edition, *price* 6 *s.*

The Fire of the Altar, or, certain Directions how to raiſe the Soul into Holy Flames before, at, and after the Sacrament of the Lords Supper; with ſuitable Prayers and Directions. With a Dialogue between a Chriſtian and his own Conſcience, concerning the true Nature of the Chriſtian Religion. Seventh Edition, *price* 1 *s.* 2 *d.*

The *Sirenes*, or Delight and Judgment, repreſented in a Diſcourſe concerning the Great Day of Judgment; and its Power to Damp and embitter ſenſual Delights, Sports, and Recreations. Second Edition, in Twelves. *price* 2 *s.*

A *Poſtſcript to* Glanvil, being an Account of Witches in *Germany.*

Againſt a Careleſs Indifferency in matters of Religion, out of the *French*, with a large Preface by Dr. *Anthony Horneck.* Twelves, *price* 1 *s.*

An Anſwer to the Souldiers Queſtion, *What ſhall we do for the uſe of the Army.* price 6 *d.*

Queſtions and Anſwers concerning the two Religions, that of the Church of *England* and the Church of *Rome. price* 3 *d.*

A Sermon Preached at *Fulham*, in the Chappel of the Pallace, upon *Eaſter* day, 1689. at the Conſecration of the right Reverend Father in God, *Gilbert*, Lord Biſhop of *Sarum.* By *Anthony Horneck*, D. D.

Some Diſcourſes, Sermons, and Remains of the Reverend Mr. *Joſ. Glanvill*, late Rector of the *Bath*, Col-

Collected into a Volume, and published by *Anthony Horneck*, in Quarto, *price* 5 *s.* extraordinary.

A Sermon before the King and Queen at *White-Hall.*

A Sermon at the *Savoy*, Jan. 30.

A Sermon at the Funeral of the Lady *Lacy.*

FINIS.